

EXTRACTS, &c.

MAN in another life becometh
the perfect image of his
inward thoughts and intentions.

Arc. 1680.

Man may know whether he is
amongst the infernal or angelic spi-
rits : if he intendeth evil to his
neighbour, thinking nothing but
evil concerning him, and actually
doing evil when it is in his power,
and finding delight therein, he is
then amongst the infernals, and
becometh also himself an infernal

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in another life; but if he intendeth good to his neighbour, and thinketh nothing but good concerning him, and actually doeth good when it is in his power, he is then amongst the angelic, and becometh himself also an angel in another life. This is the characteristic mark or test by which every one may discover his true state and quality, and according to which he ought to examine himself. There are several who by habit have learned in the world a fair and upright method of speaking and acting; but in another life it is perceived instantly whether the mind or intention hath been agreeable thereto;



to; and if not, they are rejected
amongst the infernals of their own
kind and species. *Arc.* 1680. /

Kings are predicated of peoples,
but not so of nations. The chil-
dren of Israel, before they desired
a king, were a nation, and repre-
sented good, or the celestial prin-
ciple; but after that they desired
and received a king, they became
a people, and no longer represented
good, or the celestial principle,
but truth, or the spiritual prin-
ciple; which was the reason why
it was imputed to them as a fault.
1 Sam. viii. 7, to the end. — Arc. 1672.

Every thing in another life that is sweet and harmonious, hath it's ground in goodness and charity.

Arc. 1759.

Persuasions of the false grounded in self-love, are opposite to the celestial things of love; persuasions of the false grounded in the love of the world, are opposite to the spiritual things of love. Persuasions grounded in self-love have this tendency, that they would have dominion over all things; and, in proportion as they are left unrestrained, they would have dominion over the universe, and even over Jehovah; wherefore persuasions

sions of that kind are never tolerated in another life: but persuasions grounded in a love of the world have not so unruly a tendency, giving birth only to the wild ravings of a discontented mind, attended with a fond and vain affectation of heavenly joy, and a desire to appropriate the wealth and possessions of other people, not so much with a view to self pre-eminence ; but the differences of those persuasions are innumerable. *Arc.* 1675.

The things spoken by spirits are heard as clearly, in respect to depth and tone of expression, by those
whose

whose interior organs of hearing are open, and also by spirits themselves, as the things spoken by men on earth; but by those whose interior organs are not open, they are not heard in the least. *Arc.* 1763.

Spirits sometimes discourse by mere visual representatives; such as flame of various colours, luminous appearances, clouds ascending and descending, &c. *Arc.* 1764.

It is an established truth, that unless the Lord had come into the world, and subdued and overcome the

the hells, by suffering himself to be tempted, the whole race of mankind must have perished; and there was no other possible means of salvation, even for those who have lived on this earth since the time of the most ancient church. But to unfold the arcana of this saving process, even in a most general view, would fill a whole volume, and would also give occasion to reasonings concerning divine mysteries, which, being above the reach of common capacities, would be unintelligible, howsoever clearly they might be unfolded, whilst many would have no desire to comprehend them; wherefore it is better

ter for mankind to be contented to know that such a process was necessary, and to believe it, because it is so. *Arc.* 1676.

In lusts and falsities is the life of evil spirits, but in goodnesse, and truths is the life of angels; and hence arise infestation and combat. With those who have conscience, there ariseth hence a still or mute pain; but with those who have perception, an acute or sharp pain; and so much the more acute as the perception is more interior. *Arc.* 1668.

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He who is in temptations is in the hells. Place is of no consequence, but all depends on state.

Arc. 1691.

Very few are capable of knowing what is effected by temptations, and the combats of temptations: they are the means whereby evils and falses are loosened and shook off in man, and whereby horror is excited in respect thereto, and conscience is not only formed but confirmed, and thus man is regenerated; and this is the reason why such as are regenerated are let into combats, and undergo temptations; which is effected in another

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life,

life, if not in the life of the body, with all who are capable of being regenerated: wherefore the Lord's church is called militant. *Arc.* 1692.

The interior or middle man is the real rational man; which is spiritual or celestial when he looketh upwards, but merely animal when he looketh downwards. *Arc.* 1702.

Every thing that is according to true order is truth. *Influx*, 2.

Ends proposed, as they are first in intention, so are they first in order;

der; in the second degree of order are the causes or means used to accomplish those ends; and in the third degree of order are the effects, or the accomplishment itself.

Influx, 2.

All perception arises from conjunction. In proportion as the things appertaining to the external man are joined with the celestial things of the internal man, in the same proportion perception increaseth, and becometh more interior. *Arc. 1615.*

Man is continually in worship
when he is in love and charity.
Arc. 1618.

The sweet affections of love and
wisdom enlarge the faculties of the
soul, and dispose them for the re-
ception of more copious influxes,
even as a merry heart opens and
exhilarates the countenance. *In-
flux*, 13.

Odours correspond with spheres.
Arc. 1514.

In another life, the temper and
quality of every one is known the
instant

instant he comes in view, whether he opens his lips to speak or not.
Arc. 194.

There are as many spheres as there are affections and compositions of affections, which are innumerable. The sphere of a spirit is as it were his image extended without him, and indeed the image of all things appertaining to him. What is exhibited visibly and perceptibly in the world of spirits, is only a sort of general image or resemblance, which nevertheless is discerned in heaven as to it's particulars; but as to it's singulars
 (parti-

(particulars of particulars), no one knoweth them but the Lord alone.

Arc. 1505.

Many of those who have been
most distinguished for their skill
and knowledge in points of doc-
trine, are amongst the infernals;
but such as have lived a life of
charity are all in heaven. *Arc.*

1515.

Spheres and odours are not of a regular continual existence; they are diversely tempered by the Lord, to prevent spirits always appearing before others according to their

their true nature and quality.

Arc. 1520.

In proportion as truths are more genuine and more multiplied, in the same proportion good is rendered more capable of receiving them as vessels, and of reducing them to order, and finally of manifesting itself; till at length truths no longer appear, only as good shines through them. Thus truth becomes celestial-spiritual; inasmuch as the Lord is present only in good, which is of charity alone.

A rc. 2063.

The things of the body must in
a measure

a measure die before man can be born anew, or be regenerated: the body itself must die before man can be admitted into heaven, and see the things of heaven. Thus it is with the Word of the Lord: it's bodily parts are the contents of the literal sense; in which, whilst the attention of the mind is fixed, the internal contents do not appear; but when the former become as it were dead, then first the latter are presented to view. There is a difference between the vessels, and the essential things contained in the vessels. *Arc. 1408.*

(The celestial principle of love is
such,

such, that it does not desire to live
in propriety, or self-seeking, but
to impart itself to all, so that it
wissheth to give all it's own to
others. Herein consisteth the es-
 sence of celestial love: the Lord,
 as being essential love, or the es-
 sence and life of the love of all in
 heaven, is desirous to give to man-
 kind all things that are his. No-
thing is more contrary to celestial
love than self-love. *Arc. 1419.*

To wish to be greater than
 others is not heaven, but hell.
Arc. 450.

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In

*God is essential Love-Light-
 Life in every thing or being
 that loves sees & moves.*

In proportion as things natural, worldly, and corporeal, partake of things celestial and spiritual, so as to be influenced thereby, in the same proportion they are good, and so far are blessed. *Arc. 1420.*

Things scientific are compared to plantations of oaks, by reason of the interwoven branches which distinguish the oak. *Arc. 1443.*

During the process of regeneration, man is introduced by the knowledges of things spiritual and celestial; but when he is regenerated, he is then introduced to,
and

and is in the celestial and spiritual things of knowledges. *Arc.* 1453.

In the time of the most ancient church, they performed holy worship in their tents. *Arc.* 414.

Scientifics are the vessels of things spiritual. *Arc.* 1435.

Supposing there were several on earth who had their internal sight open, they might be together, and converse together, even though the one was in India, and another in Europe. *Arc.* 1277.

The ambulations and progres-

sions of spirits, which are often beheld, are nothing else but changes of state. *Arc.* 1379.

The men of the most ancient church had the most delightful dreams, and likewise visions; and it was at the same time insinuated to them what such dreams and visions signified. *Arc.* 1122.

They who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. *Influx*, 15.

Water

Water signifies natural truth;
so likewise does the word river.
Influx, 20.

The essential property of heavenly love is to be communicative.
Heaven and Hell, 400.

Heaven, considered in itself, is an aggregate of beatitudes and delectations. The pleasures of heaven are unutterable, as they are innumerable. No man that is absorbed in carnal and sensual gratifications can have the least notion of any one of them, because all his receptive faculties are turned back from heaven to this world;
confe-

consequently, being immersed in the love of self and of the world, he is incapable of taking pleasure in any thing but the honours and riches of this world, or in sensual gratifications: whereas these things do, as it were, extinguish or suffocate all sense of the refined pleasures of heaven, even so far as to render the reality of them incredible. *Heaven and Hell*, 397, 398.

The man who is in the love of self and of the world is, during his bodily life, sensibly affected therewith, and the pleasures resulting from them; whereas he who is in the love of God and of his neighbour,

bour, has seldom, during his life here, the same manifest sensations thereof, nor of the sweets of the good affections resulting therefrom; but in their room feels only a kind of secret satisfaction in the center of his soul, darkened and covered, as it were, with this natural corporeal integument, and deadened, in a manner, by the cares of this life. But these states are quite altered after death; for then the pleasures resulting from the love of self and of the world are changed into horrors, signified by the name of hell-fire. But that which was no more than an inward, secret, and obscure satisfaction,

tion, in those who were in the love of God and of their neighbour, is then changed into clear perceptions, and joyous sensations; and what was before a hidden though spiritual root of blessedness, does in their manifested state of spiritual life bring forth the pleasant fruit of spiritual delights. *Arc.*
401.

I found by experience, whenever I was prompted by a motive of benevolence to communicate the joy I felt to any other, that, in the room of what was so communicated, a fresh and more copious stream of joy flowed in upon my
soul,

foul, and that according to the degree of such benevolence. *Heav. and Hell*, 413.

The ultimate end of creation was doubtless to provide and prepare for heaven an infinite number of human beings, to be blessed with the divine presence and communications; whilst so many stars serve as so many suns, to enlighten, warm, and fructify, so many earths for the support of men, that should in due time become angels in the kingdom of heaven. *Heaven and Hell*, 417.

To be under the Lord's leadings,

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from

from the beginning to the end of our lives, in this world, and so on in eternity, is what we are to understand by his mercy; therefore let all such know, that every one is designedly born into this world for heaven, and that he is received into it, who receives into himself the qualifying heavenly principles in this world, and that no other is excluded than he who rejects them. *Heaven and Hell, 420.*

Good and truths, of the same kind, love one another by sympathy, and tend to union. *Heaven and Hell, 319.*

*Love Truth & Life are always Faith
together triune.*

Faith and charity are communicated by the Lord to those who shun evils as sin. *Continuation of the Last Judgment*, 49.

Polygamy was permitted to the Mahometans because they were Orientals; who, without such permission, would have burned with the lust of filthy adulteries more than Europeans, and so have perished. *Last Judgment*, 72.

To will or desire truth for the sake of truth, is likewise to love and acknowledge what is divine. *Last Judgment*, 36.

All things in the universe have relation to truth and good, and to their conjunction. *Last Judg. 39.*

The church would be but one, and not divided into many, if charity was regarded as the essential of the church; in such case, the differences which might exist as to doctrinal opinions, and matters relating to external worship, would be of no account. *Last Judg. 39.*

Cock-crowing, as well as twilight, signifies in the word the last time of the church. *Last Judg. 39.*

(To love our neighbour does not
constitute

*Truth-Good & Power is the the
triumph infinite GOD.*

consist in the love of his person, but in loving that in him which makes him our neighbour, consequently good and truth. They who love the person, and not the quality within him which constitutes a neighbour, love what is evil as well as what is good. The judge who punishes the wicked, in order to their amendment, and that the good may not be corrupted by them, loves his neighbour. *Last Judgment, 39.*

To love our neighbour, is to do what is good, just, and upright, in all our dealings and concerns. *Last Judgment, 39.*

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The term neighbour signifies that good which we ought to have in heart. *Last Judgment*, 39.

The Lord is our neighbour in the supreme sense, because he is to be loved above all things: hence every thing derived from him, in which he is present, is our neighbour; consequently good and truth are our neighbour. The distinction of neighbour is according to the quality of good, and thus according to the presence of the Lord. Every man, every society, also our country, and the church, and in an universal sense the kingdom of the Lord, are our neighbour:

bour : to do kind and serviceable offices to them, according to their several states, from a love of goodness, is to love our neighbour. *Last Judgment, 39.*

A life of charity is a life in conformity to the commandments of the Lord; consequently, to live according to divine truths, is to love the Lord. *Last Judgment, 39.*

Genuine charity does not claim merit, because it proceeds from an internal affection, consequently from the delight of doing good. They who separate faith from charity

rity in another life, hold faith and the good works which they did merely in an external form as meritorious. *Last Judgment, 39.*

The ancients who belonged to the church reduced the goods of charity into order, and distinguished them into classes, giving to each it's proper name; and herein consisted their wisdom. *Last Judg. 39.*

• All good is the offspring of love and charity, and all truth is the offspring of ^{wisdom} good. *Last Judg. 39.*

Rationality and liberty are the

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all good is of Love. — affection
all truth is of Wisdom. — Intellect
all action is of Power. — Energy

mansions of the Lord in the human race, with the good and with the evil. *Angelic Wisdom*, 140.

The spiritual man loves spiritual truths; he loves not only to know and understand them, but he also wills them. *Angelic Wisdom*, 251.

When the things which are of heaven serve as means to the natural man for his own ends, then those means, although they appear celestial, nevertheless become natural, inasmuch as the end qualifies them; for they become as scientifics of the natural man. *Angelic Wisdom*, 261.

The natural mind is in it's form or image a world; the spiritual mind is in it's form or image a heaven. *Angelic Wisdom*, 270.

The natural mind, with all things appertaining to it, is turned in spiral circumvolutions from right to left, but the spiritual mind from left to right. An evil spirit cannot turn his body in circumgyration from left to right, but from right to left; whereas a good spirit has difficulty in turning his body in circumgyration from right to left, but easily does it from left to right. The circumgyration follows the
flux

flux of the interiors, which are of the mind. *Angelic Wisdom, 270.*

Man cannot do good from himself, but from the Lord, and it is good which is called use. The Lord is with those who do his commandments, consequently who perform uses. *Angelic Wisdom, 335.*

All good things which exist in act are called uses. *Ang. Wisd. 336.*

By uses from the Lord are meant all things which perfect the rational principle of man, and cause man to receive a spiritual principle from the Lord; but by evil uses

are meant all things which destroy the rational principle, and prevent man from becoming spiritual. *Angelic Wisdom*, 336.

An evil spirit, when viewed intently by the angels, presently falls as it were into a swoon, and loses the appearance of a human form, till the angel turns away his eyes; the cause of which is, that the sight of the angels is from the light of heaven, which is the same with divine truth. All power belongs to truths from good. *Heaven and Hell*, 232, 233.

In the same proportion as man applies

{ all power belongs to Life.
 { all knowledge belongs to Light.
 { all goodness belongs to Love.

applies knowledge to the purposes of good life, in that degree, and no farther, his interior sight, which is the property of his intellect, and his interior affection, which is that of his will, are in their progress to perfection. *Heaven and Hell*, 351.

Every affection of good and truth is an extension into heaven, and there is a communication and conjunction with those therein who are in like affections. Every affection of evil and false is also an extension into hell, and there is a communication and conjunction with

with those therein who are in similar affections. *Last Judg. 9.*

Angels and spirits do not know what men they are with, any more than men know what angels and spirits they cohabit with. *Last Judgment, 9.*

They only are capable of thinking spiritually, who, through the acknowledgment of the Lord's divinity, are conjoined with heaven. *Last Judgment, 10.*

The angelic heaven is the end for which all things in the universe were created, being the end for which

which mankind was created; and mankind is the end for which the visible heaven, and all the earths therein, were created. *Last Judgment, 13.*

The interiors of man are formed
 * for the reception of heavenly things,
 and his exteriors for the reception of worldly things; and they who receive the world, and not at the same time heaven, receive hell. *Last Judgment, 16.*

Man's spiritual thought, which he is endued with as well as an angel, during his life in the body

flows
 * *affection for Love or Good.
 Intellect for Wisdom or Truth.
 Energy for Power or Life.*

flows into natural ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the mind of man is loosed from the fetters of the body; then it no longer thinks naturally, but spiritually. *Last Judgment*, 18.

When men reject the Divine Being from their thoughts, they also reject the idea of eternity. *Last Judgment*, 25.

In the natural world the good and bad are intermixed; there no one knows the real quality of another, nor are they separated from each

each other according to the affection of their life. *Last Judgm.* 33.

The quality of charity is always determined by the truths which give it form and existence. *Last Judgment*, 38.

Charity is an internal affection of acting according to truth: ^{love} charity constitutes the spiritual life of man. *Last Judgment*, 40.

To do what is good and true, for the sake of goodness and truth, is to love our neighbour: they who do this, love the Lord, who is our
G neighbour

neighbour in a supreme sense.
Last Judgment, 40.

Man recedes from wisdom in proportion as he recedes from charity: they who are not in charity, are in ignorance respecting divine truths. *Last Judgment, 40.*

The life of the understanding proceeds from the life of the will, comparatively as light proceeds from fire or flame. *Last Judgm. 40.*

How perverted a state they are in, whose understanding and will do not act in unity. Such is the

Life is the basis of energy or activity ^{state}
Light is the basis of intellect or underst
Love is the basis of affection or Will

God is Triune

state of hypocrites, of the deceitful, of flatterers, and of dissemblers. *Last Judgment, 39.*

The understanding is enlightened in proportion as man receives truth with his will. The understanding consisteth in seeing, from matters of experience and science, truths, the causes of things, their connections and consequences, in regular order. The understanding consisteth in seeing and perceiving whether a thing be true or not, before it is confirmed; but not in being able to confirm every thing. *Last Judgment, 39.*

From the love of good in the will, proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth, the thought of truth: hence comes the acknowledgment of truth, which is faith in it's genuine sense. *Doctrine of Life, 36.*

Good procures to itself truths, and from thence hath it's nourishment and formation. *Doctrine of Life, 36.*

So far as any one is principled in good, and by virtue of good loves truths, so far he loves the Lord; inasmuch

inasmuch as the Lord is essential
good, and essential truth. *Doctrine*
of Life, 38. & essential Life or power.

The more a man shuns evils as
sins, so much the more he loves
and desires truths, because he is so
much the more principled in good ;
hereby he comes into the heavenly
marriage. *Doctrine of Life, 41.*

When a man shuns evil as sin,
then he is in the Lord, and the
Lord operates all things. *Doctrine*
of Life, 48.

When man ceaseth to do evils,
then he doeth good, not from him-
self,

self, but from the Lord; therefore in the commandments is said not what good he should do, but what evil he should not do. *Doctrine of Life, 58. ~~than~~ evil & good will flow in.*

The angels, when they hear the sound of man's voice and speech, perceive in it all the affections of his love, and likewise discover of what kind and quality they are. *Theology, 365.*

Charity joined with faith, and faith joined with charity, may be likened to the face of a fair virgin, made beautiful by a proper mixture of red and white; which similitude

litude also hath an exact coincidence, inasmuch as love, and consequently charity, are red in the spiritual world, by virtue of the fire of the heavenly sun ; and truth, and consequently faith, are white, by virtue of the light of the same sun. Faith separated from charity, may be likened to a dance called St. Vitus's dance, occasioned by the bite of a tarantula : for the reason of man, where faith is in such a state of separation, doth, as it were, dance like a madman, and at such times fancieth itself alive, when yet it hath no more power to make any reasonable deductions, and form just conceptions of spiritual truths,

truths, than a man lying in bed
oppressed with the night-mare.
Theology, 367.

None can be in spiritual con-
jugal love but those who are so
from the Lord, because heaven is
in that love; and the natural man,
with whom that love derives it's
pleasure solely from the flesh, can-
not approach heaven, nor any
angel, nor even to any man in
whom that love is, for that love is
the foundation of all celestial and
spiritual loves. *Conjugal Love*, 71.

None can be in true conjugal
love but those who receive it from
the

the Lord, who go to him direct, and live the life of the church from him; because that love, viewed in it's origin, and in it's correspondence, is celestial, spiritual, holy, pure, and clean, beyond all other love, which is with the angels of heaven, and with the men of the church. And these it's attributes cannot be given, but with those who are in conjunction with the Lord, and from him in consociation with the angels of heaven; for these fly extra-conjugal loves, which are conjunctions with others than the conjugal partner, as the loss of the soul, and the stagnations of hell. And inas-

H much

much as the married pairs shun those conjunctions as to the lusts of the will, and thence as to intentions, in the same degree that love is purified with them, and is successively spiritual; first, while they live on earth, and afterwards in heaven. *Conjugal Love*, 71.

Whosoever reflects, or is capable of reflecting, upon the affections of good and truth, appertaining to himself, and also on what is delightful and pleasant, will observe the propensity of one more than of another; but these, and like things, do not appear without reflection.
Arc. 3980.

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The variety of love and charity is heavenly harmony. *Arc.* 3986.

Juice is introduced in fruits by means of fibres, which wither away; and the fruits ripen afterwards, by means of the fibres of genuine juice. Man, in infancy and childhood, learns things useful, afterwards things more useful, at length such things as regard eternal life; in which case the former things are almost obliterated. *Arc.* 3982.

The Word, as being divine, contains in it only such things as re-

gard falvation and eternal life.
Arc. 3993.

When any one doeth good, not
from the good of truth, in such
case he is always desirous to be
recompensed, for he doeth it for
the sake of himself. *Arc. 3993.*

Colours are modifications of
light and shade, in black and
white, as in planes. *Arc. 3993.*

Innocence makes good to be
good. *Arc. 3994.*

Whereas faith is not faith, unless
it

it be grounded in charity towards our neighbour, and thereby in love to the Lord; neither is there any charity and love, unless grounded in innocence. *Arc. 3994.*

The paschal lamb is the Lord in a supreme sense; the passover signified the Lord's glorification, that is, the putting on of the divine principle, as to the human; and, in a representative sense, it signifies the regeneration of man. No one can be regenerated except by charity, in which is innocence. *Arc. 3994.*

During the process of man's
rege-

regeneration, the truth, which is of faith, apparently precedes, and the good, which is of charity, apparently follows; but when man is regenerated, then the good, which is of charity, manifestly precedes, and the truth, which is of faith, manifestly follows: however in the former case it is only an appearance, whereas in the latter it is essentially so. *Arc. 3995.*

The propriety of innocence (*proprium*) consists in knowing, acknowledging, and believing, not with the mouth, but with the heart, that nothing but evil is from self, and that all good is from the Lord.

Lord. When man is in this confession and faith from the heart, then the Lord flows in with good and truth, and insinuates into him a celestial propriety, which is bright and shining. It is impossible for any one to be in true humiliation, unless he be in this acknowledgment and faith from the heart, for in this case he is in self-annihilation. *Arc. 3993.*

Good floweth in from the Lord *mayn*
 by an internal way, or by the way
 of the soul; and truth floweth in
 by an external way, or by the way
 of the senses, which is that of the
body. The truth which entereth *needle*
 by

by this latter way is adopted by the good which is within, and is conjoined thereto; and this with a continuance, till man is regenerated. When this is the case, then is a change; and truth is brought into act from a principle of good. *Arc. 3995.*

There are goods procured by truths, there are truths born thence, and by these again goods procured: there are truths born from goods, and this also in a series: there are goods mixed with evils, and truths mixed with falses; and the mixtures and temperatures of these are so various and manifold,

as

for what do you eat, to supply the bodily wants
for why do you staff, that it may be fit to use
the body as an instrument - - -

[57]

as to exceed myriads of myriads.
They are also varied according to
all states of the life; and states of
the life, in general, are according
to ages, and in particular according
to the affections, of whatsoever
kind they be. *Arc. 4005.*

There are two things which are
put off by all who enter into hea-
ven, propriety and the confidence
thence derived, and self-merit or
proper justice; and they put on
heavenly propriety, which is from
the Lord, and the Lord's merit or
justice. *Arc. 4007.*

In ancient times every tree sig-
nified

nified some species of good and truth : hence worship was performed in groves, according to the species of trees. *Arc. 4013.*

Nothing can do evil to the divine principle, but to hinder it's influx may be done, and all evil hath this effect. *Arc. 4078.*

Pouring oil upon the head of a statue, which was done by Jacob, denoted to make truth good; statue denoting a holy boundary, thus the ultimate of order, consequently truth. *Arc. 4090.*

The first state is, that the mind
is

is kept in doubt; the second state is, that doubt is dispelled by reasons; the third state is affirmation; the last is act. Thus good with truths insinuates itself from the intellectual part into the voluntary part, and is appropriated. *Arc.*
4097.

The societies of spirits, which serve for a middle good, are in worldly principles; whereas the societies of angels, which serve for introducing the affections of truth, are not in worldly, but in heavenly principles: these two societies act with man who is regenerating. So far as man is initiated into hea-

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venly.

- | | | |
|---|-------------|-------------------------|
| 1 | Doubt | } degrees of experience |
| 2 | Reason | |
| 3 | affirmation | |
| 4 | action | |

venly principles by the angels, so far the spirits are removed who are in worldly principles ; and unless they are removed, truths are dissipated : for worldly and heavenly principles are in concord with man, when heavenly principles have dominion over worldly ; but they are in discord, when worldly principles have dominion over heavenly : when they are in concord, then truths are multiplied in man's natural principle ; but when they are in discord, then truths are diminished, yea are consumed, because worldly things overshadow heavenly, consequently place them in doubt ; whereas when heavenly things

things have dominion, they illustrate worldly things, and place them in clearness, and take away doubts. Those things have dominion which are most loved. *Arc.* 4099.

Every affection of love hath it's delight and pleasantness along with it, and the affection of the love of goodness and truth hath such a delight and pleasantness as the angels of heaven enjoy. Affection is of the love, and the love of man is his life. *Apoc. Rev.* 526.

By fearing the name of the Lord, is signified to love the things
which

which are of the Lord. Every one who loveth another, is also afraid to do harm to him whom he loveth: there is no such thing as genuine love, without such fear. *Apoc. Rev. 527.*

He who loves evils, loves to do evil to the Lord, yea to crucify him: this lies deeply hid in all evil. That this is the case, is not known to men; but it is very well known to the angels. *Apoc. Rev. 527.*

The Apocalypse, from beginning to end, treats solely of the state of the former heaven and church,

church, and of their abolition; and afterwards of the new heaven, and new church, in which one God will be acknowledged, in whom there is a trinity, and that that God is the Lord. *Apoc. Rev. 523.*

He who has known the influx of successive into simultaneous order, can comprehend the cause that angels can see all the thoughts and intentions of a man's mind in his hand; and likewise that wives, from the hands of their husbands upon their breasts, perceive their affections. The reason is, because the hands are the ultimates of man, in which are determined the fluctuations

tions and conclusions of his mind.
Conjugal Love, 314.

The soul of man is man himself;
a full and perfect human form ; not
life, but a recipient of life from
God ; and thus the habitation of
God. *Conjugal Love*, 315.

Those who live according to the
doctrines of the new church, have
communion with the angels in hea-
ven. *Apoc. Rev. 1.*

In heaven all are called servants
of the Lord who are in his spiri-
tual kingdom, but they who are in
his celestial kingdom are called
ministers.

ministers. The reason is, because they who are in his spiritual kingdom are principled in wisdom from divine truth, and they who are in his celestial kingdom are principled in love from divine good; and good ministereth, and truth serveth. *Apoc. Rev. 1.*

Heaven, in the sight of the Lord, is as one man, whose soul is the Lord himself; wherefore the Lord speaketh with man through heaven, as man doth from his soul through his body with another. But this arcanum cannot be unfolded in a few words. *Apoc. Rev. 5.*

All are, as it were, connected in consanguinity by charity, but in affinity by faith. When faith is from charity, then charity conjoins, and faith consociates. *Apoc. Rev. 32.*

The Word was not revealed in a state of the spirit, or in vision, but was dictated by the Lord *viva voce* to the prophets. *Apoc. Rev. 37.*

By a voice, as of a trumpet, is signified manifest perception. *Apoc. Rev. 37.*

A voice from heaven denotes
the

the divine truth of the Lord from his Word. *Apoc. Rev. 37.*

Every letter, in the spiritual world, signifies a thing: the letter H involves infinity, because it is only an aspirate. *Apoc. Rev. 38.*

A vowel, as it is used for sound, signifies somewhat of affection or love. Alpha and Omega have relation to love. *Apoc. Rev. 29.*

Forasmuch as every letter signifies a thing in the spiritual world, and consequently in the language of angels; therefore David wrote the 119th psalm in order, accord-

ing to the letters of the alphabet, beginning with Aleph, and ending with Thau. *Apoc. Rev. 38.*

The Lord is the Word, inasmuch as it is from him, and of him. *Apoc. Rev. 42.*

The reason why the new church is meant by the seven candlesticks, is because in it, and in the midst of it, the Lord is. *Apoc. Rev. 43.*

Nothing is said of the lamps of those candlesticks; for they who are to be of the Lord's new church are only candlesticks, which will have their light from the Lord.

The

The candlesticks were of gold, which signifies good. Every church is a church from good, which is formed by truths. *Apoc. Rev. 43.*

Those candlesticks were not placed one close to another, or contiguous to each other, but at certain distances, forming a kind of circle, as is evident from these words: "These things saith he who walketh in the midst of the seven golden candlesticks." *Apoc. Rev. 43.*

The Lord called himself the Son of God, and also the Son of Man. By the Son of God he meant himself

self as to his divine humanity ;
 and by the Son of Man himself as
 to the Word. The Lord repre-
 sented himself to John as the
 Word ; therefore as seen of him he
 is called the Son of Man, because
 the new church is the subject treated
 of, which is a church from the
 Word. *Apoc. Rev. 44.*

Forasmuch as the church is a
 church from the Lord through the
 Word, therefore the Son of Man
 was seen in the midst of the can-
 dlesticks. In the midst signifies in
 the inmost principle, from which
 the things which are round about,
 or which are without, derive their
 essence,

essence, in this instance their light and intelligence. *Apoc. Rev. 44.*

Garments signify truths in the Word, because in heaven they are clothed according to the truths proceeding from their good: *Apoc. Rev. 43.*

A zone or girdle in the Word signifies a common band, whereby all things are kept in their order and connection. *Apoc. Rev. 46.*

Bald signifies the Word without it's literal sense, and bears signify that sense of the Word separated from it's internal sense. They who
separate

separate them, appear in the spiritual world like bears, when seen from far. *Apoc. Rev. 47.*

Nazarite, in the Hebrew, signifies hair; hence the strength of Sampson, who was a Nazarite, was in his hair. *Apoc. Rev. 47.*

Wool signifies good in ultimates, and snow truth in ultimates: for wool is from sheep, by which is signified the good of charity; and snow is from water, by which are signified truths of faith. *Apoc. Rev. 47.*

The natural, which is also the
external

external man, is purified when he shuns evils which the spiritual or internal man sees to be evils, and that they ought to be shunned. *Apoc. Rev. 49.*

Man's natural property is understood by feet; and this perverts all things, if it be not washed or purified. *Apoc. Rev. 49.*

By waters, in the Word, are meant truths in the natural man: hence appears what is signified by baptism, and likewise by these words of the Lord in John, "Except a man be born of water and of the Spirit, he cannot enter into

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the kingdom of God." To be born of water, signifies to be born by truths; and of the Spirit, signifies by a life according to them. Waters, in an opposite sense, signify falses. *Apoc. Rev. 50.*

Stars signify knowledges of things good and true from the Word. The Son of Man's having them in his right hand, signifies that they are from the Lord alone through the Word. About the angels, when they are beneath the heavens, there appear, as it were, little stars in great abundance, and in like manner about spirits; fixed with those who are in genuine truths

truths from the Word, but wandering with those who are in falsified truths. *Apoc. Rev. 51.*

In proportion as a man is in goods of life, in the same proportion he is really in truths of doctrine. The reason is, because goods of life open the interiors of the mind; and these being opened, truths appear in their light, whereby they are not only understood, but also loved. Not so when doctrines are primarily, or in the first place, respected: in this case truths may indeed be known, but not seen interiorly, and loved out of

Spiritual affection. *Apocalypse Revealed*, 82.

There is no church in man, till truth of doctrine conceived in the internal man is born in the external. *Apoc. Rev.* 17.

By eating of the tree of life is signified the appropriation of the good of love from the Lord. *Apoc. Rev.* 89.

By Jews, in the Word, are meant they of the Lord's celestial church, who are such as are in love towards him; because in the Word, by
Judah,

Judah, in a supreme sense, is meant the Lord as to the divine good of divine love. *Apoc. Rev. 94.*

The celestial see truths from good alone. By hidden manna is meant hidden wisdom, written in the life more than in the memory. *Apoc. Rev. 120.*

Those who are in the third heaven do not talk of truths of doctrine, but do them. *Apoc. Rev. 120.*

Those who see truths from good have the law written in their hearts. *Apoc. Rev. 121.*

Good

Good without truths is like bread and meat without wine and water, which do not nourish; and also like fruit in which there is no juice; like trees stripped of their leaves, on which there hang some dry apples, left since autumn. *Apoc. Rev. 122.*

He is called a priest who is in good: "*Ye shall be called the priests of Jehovah, the ministers of your God.*" *Isa. lxi. 6. Apoc. Rev. 128.* Minister is predicated of good, servant of truth. The priests represented the Lord with respect to divine good. *Apoc. Rev. 128.*

Good

Good desires to be nourished,
and is nourished by truths. *Apoc.*
Rev. 130.

In the Word there is a marriage
of goodness and truth. Whoredom
signifies to adulterate the good, and
falsify the truths. *Apoc. Rev.* 134.

Truth serveth good, and good
ministereth to truth. *Apoc. Rev.*
128.

They who from their own reason
have falsified the Word, after death,
when they come into the spiritual
world, become addicted to whore-
dom. They who have confirmed
themselves

themselves in faith alone, to the exclusion of works of charity, are in the lust of committing adultery; sons with their mother. *Apoc. Rev. 134.*

Worship receives it's life from truths, and from a life conformable to them. *Apoc. Rev. 155.*

Every one's exteriors, after death, are reduced to a state analogous to his interiors. *Apoc. Rev. 157.*

He who learneth truths, and liveth according to them, is like one who is waked out of sleep, and becometh watchful; but he who is
not

not in truths, but only in worship, is like one who sleepeth and dreameth. Natural life considered in itself, without spiritual life, is nothing else but sleep; but natural life, in which there is spiritual life, is watchfulness; and this is no otherwise acquired than by truths, which are in their day, and in their light, when man is in a life conformable to them. *Apoc. Rev. 158.*

He who is tempted in the world, is not tempted after death. *Apoc. Rev. 185.*

Wisdom perishes in man when

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he

he ceases to live according to truths; for then he ceases to love wisdom, and consequently ceases to love the Lord. *Apoc. Rev.* 189.

Angels never understand any thing else by Father, when it is read in the Word, but the divine good. *Apoc. Rev.* 170.

When cities are named in the Word, the angels understand nothing else but doctrinals. *Apoc. Rev.* 194.

Man, with his quality, is in what he thinks, speaks, and writes; in the

the Word the Lord alone is. *Apoc. Rev. 200.*

No one feels and perceives the divine life from the Word, but he who is in the spiritual affection of truth when he reads it, for he is in conjunction with the Lord through the Word. There is something intimately affecting the heart and spirit, which flows into the understanding with light, and testifies. *Apoc. Rev. 200.*

The Word communicates with the universal heaven, and severally with each society there. *Apoc. Rev. 200.*

They who are lukewarm are neither in heaven nor in hell, but in a place separate, deprived of human life, where there are nothing but mere phantasies. The whole of the rational life is extirpated, the ultimates of life alone remaining; which, when separated from the interiors, are mere phantasies. *Apoc. Rev. 204.*

Temptations are spiritual combats against one's self; without them negations and confirmations against divine truths cannot be extirpated. *Apoc. Rev. 215.*

He who acts from the affection
of

of the love of truth, acts also from aversion to what is false. *Apoc. Rev. 215.*

It appears as if the Lord was angry when man's own evil punishes him; which is permitted out of love, that his evil may be removed; like the case of a parent and child. *Apoc. Rev. 216.*

There are two ways to the understanding; one from the world, and the other from heaven. The Lord withdraws the understanding from the world when he illuminates it. *Apoc. Rev. 224.*

Charity

Charity consists in doing well by our neighbour, and faith in thinking well of God, and the essentials of the church. *Apoc. Rev.* 224.

A jasper, because it is white, signifies the things which appertain to the truth of wisdom; and a sardine stone, because it is red, the things which appertain to the good of love. Precious stones are in great abundance in heaven. *Apoc. Rev.* 231.

All precious stones in heaven derive their origin from the ultimates of the Word; and their trans-

transparency from the spiritual sense contained in those ultimates. The ultimates of the Word are the truths and goods of it's literal sense. *Apoc. Rev. 231.*

Wisdom truly human consists in knowing that there is a God, what God is, and what is of God. This the divine truth of the Word teacheth. *Apoc. Rev. 243.*

A lion signifies the divine truth as to power, a calf as to the affection of knowing; the face of a man signifies the divine truth as to wisdom, an eagle as to knowledge and

and understanding. *Apoc. Rev.*
244.

The first natural affection is the affection of knowing things true and good. This is what is signified by sacrifices of calves. *Apoc. Rev.* 242.

By the cherubims covering their bodies with their wings, is signified to preserve or defend the interior truths, which belong to the spiritual sense of the Word, from violation. *Apoc. Rev.* 245.

By wings are signified powers,
because

because by them birds lift themselves up; and wings, in birds, are in the place of arms in men. The animals not resting day and night, signifies that the Word continually and without intermission teaches. *Apoc. Rev. 247.*

When divine truth is treated of in the Word, it is called glory; and when divine good is treated of, it is called honour. *Apoc. Rev. 249.*

Casting their crowns before the throne, signifies an acknowledgment that their wisdom is from the Lord alone. *Apoc. Rev. 252.*

Altar signifies worship of the Lord from the good of love. *Apoc. Rev.* 325.

Blood signifies divine truth; in an opposite sense, divine truth falsified. *Apoc. Rev.* 332.

In the spiritual world, stars appear to fall from heaven to the earth there, when knowledges of good and truth perish. *Apoc. Rev.* 333.

All comparisons in the Word are correspondencies. *Apoc. Rev.* 334.

Every

Every tree signifies something of the church in man. *Apoc. Rev.* 334.

Armies, or hosts, are goods and truths of the church out of the Word. *Apoc. Rev.* 335.

In an abstract sense, every island signifies every truth of faith. *Apoc. Rev.* 336.

They who are in the love of doing uses to the community and to society, in heaven enjoy beatitude above all others. *Apoc. Rev.* 353.

They who have overcome in
N 2 tempta-

temptations, have an interior perception of uses. By temptations the interiors of the mind are opened. They feel in themselves what is good, and see in themselves what is true. The perception which they have is described in *Jerem.* chap: xxxi. 33, 34. After temptation there is freedom of elocation from perception. *Apoc. Rev.* 354.

Celestial conjugal love is the love of goodness and truth. *Apoc. Rev.* 358.

Palms signify divine truths in ultimates. *Apoc. Rev.* 367.

By

By the river Jordan is signified
divine truth. *Apoc. Rev. 367.*

Religious principles are cleansed
by temptations, which are signified
by great affliction. *Apoc. Rev. 378.*

When the will loves evil, the
understanding loves what is false.
Apoc. Rev. 382.

The Lord is present with man in
his divine natural principle, but
with the angels of his spiritual king-
dom in his divine spiritual, and
with the angels of his celestial
kingdom in his divine celestial
principle; and yet he is not di-
vided,

vided, but appears to every one according to his quality. *Apoc. Rev. 466.*

Man, when he is regenerated, from natural becomes spiritual. *Apoc. Rev. 466.*

Jehovah sweareth, that is, testifieth by himself. *Apoc. Rev. 474.*

After the representative rites of the church were abolished, oaths, as used in covenants, were also abolished by the Lord. *Apoc. Rev. 474.*

That there should no longer be time, signifies that there cannot be any state of the church, or any church,

church, except one God be acknowledged, and that that God is the Lord. *Apoc. Rev. 476.*

Time is not measured, in the spiritual world, by days, weeks, months, and years, but by states; which are progressions of their life, from which they remember things past. *Apoc. Rev. 476.*

By kings, abstractedly, are signified truths originating in good, or falses originating in evil. *Apoc. Rev. 483.*

By mill, and grinding in a mill, in the Word, is meant to collect
from

from the Word what is serviceable
or subservient to doctrine. *Apoc.*
Rev. 484.

By measuring is signified the
quality or state of a thing. *Apoc.*
Rev. 486.

An inundating rain denotes de-
vastation of truth, and temptation.
Apoc. Rev. 496.

Enter into whatever intricacy of
thought you will, yet you will never
be able to extricate yourself, and
make out that God is one, unless
he is also one person. *Apoc. Rev.*
490.

A person implies a form & The
a limitation, which cannot be
applicable to the Infinite. God's
Love Wisdom Power essential
& absolute Impersonal and

The plagues of Egypt signified so many cupidities of the natural man separated from the spiritual, which acteth solely from his own intelligence, and the pride or conceit thereof. *Apoc. Rev. 503.*

Seven, as well as three, signifies what is full and complete; but seven is said of holy things, and three of things not holy. *Apoc. Rev. 505.*

In the Word, by heart and soul are meant the will and understanding of man. *Apoc. Rev. 507.*

They do good from the Lord,

Invisible.

O

who

God is Triune, not one only.

who shun evils as sins. *Apoc. Rev.*
517.

The laws were promulgated from Mount Sinai, and written with the finger of Jehovah, to the end it might be known, that those laws were not only civil and moral laws, but that they were also spiritual laws. *Apoc. Rev.* 529.

To taste of the pleasures of goodness, is to taste of the pleasures of the angels of heaven. *Apoc. Rev.* 531.

The church, from it's affection to good and truth, is represented by,

by, and denominated woman, and also virgin; as likewise all who are in the affection of good are stiled virgins. *Heaven and Hell*, 368.

Conjugal love derives it's origin from the conjunction of two in unity of mind, and this is called in heaven cohabitation. *Heaven and Hell*, 236.

Camel signifies scientific knowledge in general, and the eye of a needle spiritual truth. *Heaven and Hell*, 365.

The conjunction of truth and good constitutes an angel, and also

his understanding, wisdom, ~~and~~ happiness ; for according to such conjunction is the degree of angelical perfection. *Heaven and Hell*, 370.

The whole of heaven is represented in conjugal love, together with beatitudes and delights innumerable. *Heaven and Hell*, 374.

There is no stronger sympathy than between truth and good. *Heaven and Hell*, 375.

All are in conjugal love who through divine truths attain to divine good. *Heaven and Hell*, 376.

Marriages

Marriages in the heavens are formed only of those who belong to the same society. This was represented among the Israelites by their marrying within their own tribes. *Heaven and Hell*, 378.

Marriage with more than one wife is like an understanding divided into many wills. *Heaven and Hell*, 379.

Sensual gratification in a little time changes into disgust. *Heaven and Hell*, 379.

The beatitudes of truly spiritual conjugal love might be reckoned
up

up to many thousands, of which not one is fully known by mortal man. *Heaven and Hell*, 379.

All corporeal or sensual pleasures issue from the love of self and the love of the world, from which proceed all kinds of concupiscence and voluptuousness; but all true delights of the soul or spirit originate from love to God and love to our neighbour; and from these sources are derived our affections for good and truth, and our most satisfying interior pleasures. *Heaven and Hell*, 306.

These two loves, with their concomitant

comitant pleasures, proceed by influx from the Lord, and from heaven by internal emanation from above, and affect the inmost recesses of the soul; but the former spurious loves, with their pleasures, issue from the carnal part, and from the world outwardly, or from beneath, and affect the exterior senses. As far, therefore, as the two heavenly loves before-mentioned are received, and affect us, so far the inward gate of the soul or spirit stands open to the divine influences; and as far as the other two spurious loves are received, and affect us, so far the outward gate of the bodily senses stands open to the

the world and it's evil influences.

Heaven and Hell, 396.

As these different kinds of love gain admission into our hearts, so also do their respective pleasures; those of heaven into the inward, and those of the world into the outward man: every pleasure is attendant on it's parent love. *Heaven and Hell, 396.*

The essential property of heavenly love is to be communicative. *Heaven and Hell, 399.*

There is inherent in love a strong attractive power, with the desire of
appro-

appropriating to itself such truths as accord with it's nature. *Heaven and Hell*, 18.

To love the Lord and our neighbour, is to love goodness and truth. *Heaven and Hell*, 16.

Every will hath it's proper intellect. *Heaven and Hell*, 32.

From the divine celestial principle, the Lord is in the Word called Jesus; and from the divine spiritual, Christ. *Heaven and Hell*, 24.

They who are so affected with divine truths as to receive them
P into

into the life principle, or will, so that they become operative, are in the inmost or third heaven, and there in rank according to the degree of their affection for truth.

Heaven and Hell, 33.

But they who give them not so immediate an admission into the will, but only into their memory and understanding, and afterwards frame their will according thereto, and then proceed to act, these are in the middle or second heaven; but they who add to their faith good life, though without any extraordinary earnestness and sedulity after divine knowledge, they are
in

in the lowest or first heaven. Hence it is manifest, that it is the interior or inward disposition that constitutes heaven. *Heaven and Hell*, 33.

Every human perfection (virtue and grace) increases towards the interior of man, as being nearer to the Deity, and purer in itself; but decreases towards the exterior, as this is more remote from the Deity, and more gross in itself. *Heaven and Hell*, 34.

Perfection, even in heaven, consists in variety. *Heav. and Hell*, 56.

Works and deeds are man's out-

ward life, manifesting the principle of life within him. *Heaven and Hell*, 471.

As is the thought and will, such is the quality of the act. A thousand men may do the same act, yet the act of every one of them may be different in quality, through the difference in the will or motive of the doer. *Heaven and Hell*, 472.

If a man loves what he believes, then he wills and does it according to his power. *Heav. and Hell*, 473.

Love and faith, without termination or fixedness in the works of the

the outward man, are but vague uncertain things, without residence or body. *Heaven and Hell*, 474.

To think and will without acting, when power is not wanting, may be compared to seed sown in the sand; where it loses it's prolific virtue, and perishes. *Heaven and Hell*, 474.

To love and not to do good, when opportunity serves, is not to love, but only to fancy that one loves; and but as the phantom of a thought, which vanishes into nothing. *Heaven and Hell*, 475.

Every

Every one, whose prevailing love is spiritual and heavenly, goes to heaven; and every one, whose prevailing love is sensual and mundane, and as such contrary to all that is heavenly, goes to hell. All faith, which has not heavenly love for it's root, vanishes after death. *Heaven and Hell, 478.*

Every one's love constitutes his proper self after death. *Heaven and Hell, 479.*

Every thing is then removed or taken from a man that does not accord with his ruling love. Thus all adventitious evil and false are removed

removed from the good, as not agreeing with his governing principle; and every apparent good and truth from the man of evil principle; that so every one may be wholly and consistently in that love, which is the ruling power of his life. *Heaven and Hell*, 479.

When men become spirits in the other world, they are not subject to the counteraction of any other passion, which may lay a restraint on their inclinations. *Heaven and Hell*, 479.

Every love is supported by that
which

which is congruous to it's nature ;
 an evil love by that which is false,
 and a good love by truths. *Heaven
 and Hell*, 479.

The angels immediately detect every stirring of imperfection in themselves (as sometimes happens to them), and likewise all malignity in the unhappy spirits that are in the intermediate state or world of spirits; though such spirits see not their own evils. Man, from the things he most delights in, may come to the knowledge of his predominant love, and thereby be able to form a judgment (accord-
 ing

ing to his skill in the doctrine of correspondences) concerning his future state. *Heaven and Hell*, 487.

In proportion to the degree of self-love in any one, is his distance from heaven, and consequently from wisdom. *Heaven and Hell*, 508.

Magical arts are profane abuses of the divine order. *Heaven and Hell*, 508.

Sin carries it's suffering with it
by necessary conjunction; conse-
Q quently

quently he that is in evil is also in the pain of evil. *Heaven and Hell*, 509.

A genuine affection for truth is for the sake of spiritual use and improvement. *Heav. and Hell*, 578.

Divine order is heaven in man, which he had perverted by disobedience to it's laws, or to divine truths; and therefore he must be reduced by the pure mercy of the Lord, by divine truths, to the same order from which he had fallen; and as far as he recovers this state, so much of heaven he receives here,
and

and becomes meet to be a partaker
of it's joys hereafter. *Heaven and
Hell, 523.*

The moral and civil life consti-
tutes the activity of the spiritual
life. As the will to do good is
the property of the latter, so the
doing good is the property of the
former; and if this were separated
from the other, then the spiritual
life would consist only in thinking
and speaking, and the will would
remain solitary and inactive. *Hea-
ven and Hell, 528.*

The justice and truth of the spi-
ritual man, as to external mani-

Q 2

festation

Why do children so little understand what they
are made of, often so repeat —
Why do they ^{so} little repeat what they do well understand —

festation and form, appear indeed like the same in natural men, even of the most infernal dispositions, but inwardly they are totally different. The spiritual man may act in all the relations of moral and civil life as the natural man does, provided that he adheres closely to that divine principle within, which is to be the regulator of his will and thoughts. The spiritual man acts not only in obedience to the laws of society, and of moral obligation, but in obedience to the authority of the divine laws: for as he sets God always before him, he has fellowship with the angels in heaven; he is under the Lord's

leadings

leadings even when he knows it not. *Heaven and Hell*, 530.

In the first three of the ten commandments are the laws of the spiritual life, in the four following the laws of the civil life, in the three last the laws of the moral life. *Heaven and Hell*, 531.

All are received into heaven who have loved good and truth as such; and they who have loved much are called wise, and they who have loved little are called simple: the former enjoy much light in heaven, the latter less, each according to the degree of his love.

To

To love good and truth as such, or for their own sake, is to will and to do them from choice, for such only can be said to love them; and they are the people who love the Lord, and are loved by him. *Heaven and Hell*, 350.

A diligence to procure what may be for the good of them that lack, preserves us from idleness, that pernicious kind of life which gives our innate evil the power to take possession of us. *Heaven and Hell*, 361.

All things in the universe have
 some relation to good and truth,
 and

and also to their conjunction. *Heaven and Hell*, 375.

There is no stronger sympathy
than between truth and good.
Heaven and Hell, 375.

All the angels derive their beauty from conjugal love. *Heaven and Hell*, 382.

Angels, whilst they are present with men, reside, as it were, in their affections; and are nearer to, or further from them, according to their degree of good life from true doctrines. *Heaven and Hell*, 391.

Those whose view is directed
not

not to heaven, but to this world, not to the Lord, but to themselves, are not in the light of heaven, but in that of this world; only these indeed to outward appearance, and before men, seem as knowing and wise as the children of light; nay, and sometimes wiser, as being more warmed with the fire of self-love, and having learned to speak in like manner with them, and also to make a shew of heavenly affections; but inwardly, and in the sight of angels, they appear very different. *Heaven and Hell, 347.*

They only are called truly wise in heaven, who are in the good of life,

{ life, or who apply divine truths immediately to practical use. Divine truth, when so applied, becomes good, as being animated with free-will and love, which constitute the very essence of wisdom; whereas they who are called intellectual or understanding men, live not from truth as a principle, but commit it first to their memory, and from thence, as a storehouse, draw occasionally the documents of truth, whereby to regulate their life. *Heaven and Hell*, 348.

Righteousness, in heaven, signifies good proceeding from the Lord. *Heaven and Hell*, 348.

R

Love

Love to God, and neighbourly love, contain in them all intelligence and wisdom. *Earths in the Universe*, 96.

In proportion as man doth not love and worship the Lord, in the same proportion he loves and worships himself, and in the same proportion also he loves the world. *Earths in the Univ.* 174.

To love the Lord, is to love the commandments which are from him. *Earths in the Univ.* 169.

Concerning regeneration: they who are regenerated by the Lord,
and

and commit truths immediately to life, come into an interior perception concerning them. *Earths in the Univ.* 169.

Faith by miracles is compulsive faith, which would be hurtful to those in whom faith may be implanted by the Word in a state without compulsion. *Earths in the Univ.* 160.

The external memory is not opened after death, except at the Lord's good pleasure. *Earths in the Univ.* 160.

In a state of temptation man is

R 2

as

as it were without truths, because he is furrounded by evil spirits, who induce temptations, and then as it were take away his truths.

Apoc. Rev. 546.

“ And there was war in heaven,” signifies falses of the former church fighting against the truths of the new church. In heaven, is the former heaven, which passed away.

Apoc. Rev. 548.

By Michael, Gabriel, Raphael, are understood ministries in heaven. *Apoc. Rev. 548.*

The ministry, signified by Michael,

chael, is performed by those who prove from the Word that the Lord is the God of heaven and earth, and that God the Father and he are one, as the soul and body are one; also that men ought to live according to the commandments of the decalogue, and that then they are gifted with charity and faith. By Gabriel is understood the ministry of those who teach from the Word that Jehovah came into the world, and that the human nature, which he there assumed, is the Son of God, and is divine; for which reason, the angel who announced the same to Mary is called Gabriel. Moreover, they who are engaged

engaged in those ministries are named Michaels and Gabriels in heaven. *Apoc. Rev. 548.*

No one can have confidence in the Lord, who doth not lead a good life. *Apoc. Rev. 553.*

In neighbourly love the Lord concealeth himself with man, and man connecteth himself with the Lord. Love to our neighbour consists in shunning to do evil to him, according to the commandments of the decalogue. *Apoc. Rev. 571.*

By all the beasts that were sacrificed good affections were signified,

fied, and the same by the beasts used for food, and the contrary for the beasts that were not to be used for food. *Apoc. Rev.* 567.

The reason why good is only so far good as innocence is in it, is because all good is from the Lord, and innocence consists in a disposition to be led and governed by him. *Heaven and Hell*, 281.

As it is the property of innocence to chuse the Lord only for our guide, therefore all in heaven are in innocence. To set up for our own directors, is to abandon ourselves to self-love: as far, therefore,

fore, as any angel is in innocence, so far is he under the divine leadings and influence. *Heav. and Hell*, 280.

Innocence takes no merit to itself, but gives the praise of all good to the Lord only, and delights to depend upon him for all that goodness and truth which constitute genuine wisdom. *Heaven and Hell*, 279.

They who are in innocence are content with what they have, be it little or much, as knowing that to all is given what is needful for them, little to those that need little,

little, and much to them that need much; and that they know not what that fit measure is, but the Lord only, who possesseth all things, and provideth all things for all; and therefore they are not solicitous about what shall befall them, calling this the taking thought for the morrow. *Heaven and Hell*, 278.

They are far removed from selfishness, and so far enriched with divine communications from the Lord. *Heaven and Hell*, 278.

They never deal deceitfully, but
uprightly, and in sincerity; calling
every other way by the name of
S subtlety

subtlety, which they avoid as poison. *Heaven and Hell*, 278.

Rest or tranquillity (commonly called peace) of mind, is the common privilege of godly persons. *Heaven and Hell*, 284.

The perceptions of man, during his close connection with this mortal body, are in nature, and hinder the experience of that peace which the angels enjoy. Innocence is that from which springs every good in heaven, and peace is that which constitutes the delightful sense or relish of such good. The origin of peace has it's source in the Lord,
from

from the union of his divinity with his divine humanity ; and so giving birth to the divine peace in heaven, by his communication with the angels, and more particularly by the conjunction of good with truth in every angel : it is nothing less than the joy of divine love, flowing from the Lord into every one of them. *Heaven and Hell*, 286.

Angelical peace, during the abode of men here, who are resigned to the will of God, lies concealed in their inner man, but is manifested when they quit the

S 2 body,

body, and enter into their heavenly rest. *Heaven and Hell*, 288.

When the conjunction of good and truth is formed in man during regeneration, which more especially is effected after temptations, he enters into the delightful state of heavenly peace. This peace may be compared to a lovely morning in the spring season, when nature appears revived, as well as beautified, by the warmth and splendor of the newly risen sun; whilst grateful odours, exhaling from the vegetable world, mix their rich sweets with the descending dew

dew of heaven, and, at the same time that they add fertility to the earth, regale the senses, and exhilarate the minds of men. *Heaven and Hell*, 199.

Purple signifies celestial good, and scarlet celestial truth: silk mediate celestial good and truth; good from it's softness, and truth from it's shining. *Apoc. Rev.* 773.

The things of the body must in a measure die, before man can be born anew, or be regenerated. The body itself must die before man can be admitted into heaven, and
see

see the things of heaven. *Arc.*
1408.

The internal man regardeth
nothing but use. *Arc.* 1472.

The angels, who are principled
in the science of all knowledges,
and that in such a manner that
scarce a thousandth part can be
unfolded to man's apprehension,
yet esteem knowledges as nothing
in comparison of use. *Arc.* 1472.

Tent denotes the holy principle
of love. *Arc.* 1452.

The

The ancient church was in Egypt, as in several other places; and when the church was there, sciences particularly flourished therein: but after that by sciences they were desirous to enter into the mysteries of faith, and thus by self-power to explore the nature of divine ar- cana, then it became magical, and by Egypt were signified scientifics which pervert. *Arc. 1462.*

The removal of Jacob and his sons into Egypt, in it's inmost sense, represented nothing else but the Lord's first instruction in know- ledges from the Word. *Arc. 1462.*

Sojourn-

Sojourning and migration, or procession from place to place, in heaven, is nothing else but change of state. *Arc. 1463.*

The men of the most ancient church, as having communication with the angelic heaven, by sojourning had a perception only of instruction. *Arc. 1463.*

Wife, in the internal sense of the Word, signifies nothing else but truth conjoined with good. When mention is made in the Word of a husband, then husband signifies good, and wife truth; but when instead of husband the term

man

man (*vir*) is applied, then man signifies truth, and wife good. *Arc.*

4468.

The Lord joined the divine essence to the human, that his human (properties or belongings) might also become divine. *Arc.*

4469.

The deeper the subjects are which are presented to view, so much the more ardently men desire to understand them; and when they are told of things celestial and divine, their desire increaseth: but this is a mere natural delight, and ariseth from a lust originating

T

in

in the external man. The science of knowledges is designed in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by knowledges the external man may be joined to the internal; and when this is the case, then man is principled in use. In proportion as man placeth his delight in mere science, in the same proportion he removeth himself from what is celestial; and the things of science become closed towards the Lord, and are rendered material: but in proportion as the things of science are learned with a view to use, whether for the
 fake

fake of human society, or for the Lord's church on earth, or for the fake of his kingdom in heaven, or more especially for the Lord's fake, in the same proportion they are more opened towards the Lord, and become spiritual. *Arc. 1472.*

When celestial truth is a wife, a sister denotes intellectual truth. *Arc. 1475.*

When all the thoughts of man originate in use as their end, and he doeth all things with a view to use (if not by manifest reflection), yet by tacit reflection arising from acquired tempers and habits, then

the scientifics which had served to promote the first use, in effecting rationality, are destroyed, because they no longer are subservient to that purpose. *Arc. 1487.*

When things celestial are joined with intellectual truths, and these truths become celestial, then all things which are vain and unprofitable are dissipated of themselves. This is a constant effect of the celestial principle. *Arc. 1449.*

Vain and unprofitable things leave things celestial, as things light and trifling are wont to leave wisdom. They are like crustaceous.

ceous or scaly substances, which separate themselves of their own accord. *Arc.* 1500.

They who know of a certainty, and believe that they shall live after death, are concerned about heavenly things, as being eternal and happy; but not about worldly things, only so far as the necessities of life require. *Earths in the Universe*, 12.

Every change of state contains infinite things, as does also every smallest part of such change. *Earths in the Universe*, 37.

Every

Every one in another life discourses spiritually, or by spiritual ideas, only so far as he had believed on God during his abode in the world, and materially so far as he had not believed on God. *Earths in the Universe*, 38.

Spirits appear near their respective planets, but out of them. *Earths in the Univ.* 42.

He who leads a moral life, as commanded by God, such a one is actuated by a divine principle; but he who does the same only from human respects, is actuated by a selfish

selfish principle. *Earths in the Universe*, 319.

They who are in the affection of good from love to God, they also love divine truth; for good and truths of the same kind love one another by sympathy, and tend to union: therefore the heathens, though they be not in genuine truths in this world, yet in the love principle receive them in the next. *Earths in the Univ.* 319.

Every one appears, upon his entrance into the other world, in the same state in which he departed this, whether infant, child, youth, adult,
or

or aged; but in some time after every one's state is changed. *Heaven and Hell*, 330.

The discourse of angels flows spontaneously from their affections, modified by their ideas; therefore they speak as they think. *Heaven and Hell*, 331.

The innocence of the angels in heaven consists in a resigned submission to the government of the Lord, and a renunciation of man's own will; who is only so far in innocence, as he is remote from self. Genuine innocence is wisdom; and so far only is any one to be

be reputed wise, as he is resigned to the will of the Lord, or is content to be under his guidance. *Heaven and Hell*, 341.

Infants, when grown up to adults, in heaven, are consigned for a time to their proper natural state of hereditary evil; not merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord. *Heaven and Hell*, 343.

They who are denominated wise, {
 U are }

are such who have not only their interior affections open to divine good, but also their intellectual faculties so cultivated and enlarged, that they see divine truths by an internal evidence. *Heaven and Hell*, 351.

If man had preserved his original perfection, consisting in loving God above all things, and his neighbour as himself, in that case he would have been born with innate understanding and wisdom, and to the belief of all truth, according to the enlargement of his faculties. *Heaven and Hell*, 352.

Though

Though man carries his natural memory along with him, yet what he has laid up there falls not under his intuition, as before, as not being concordant with the light of a different world; therefore he cannot call them forth for use. *Heaven and Hell*, 355.

Man has no longer any perception of what he thought naturally in this world, but only of what he thought spiritually; and this by change of state. *Heaven and Hell*, 356.

There is not the smallest portion of an expression in the Word,

but what involveth heavenly arcana. *Arc.* 1542.

There are two things appertaining to man, which hinder him from becoming celestial; one belongeth to his intellectual part, the other to his will part. What belongeth to his intellectual part, consists of vain and empty scientifics, which he imbibes in childhood and youth; what belongs to the will part, consists of pleasures derived from evil lusts, which he favours and indulges. The latter ought first to be shaken and dispersed; and when this is done, then first he is in a capacity of being admitted into the

the light of things celestial, and at length into celestial light. *Arc.*
1542.

In proportion as man indulges in pleasures arising from evil lusts, in the same proportion he is withdrawn from things celestial, which are the things of love and charity; inasmuch as in such evil pleasures there is a love derived from self and from the world, with which celestial love cannot agree. *Arc.*
1547.

Gold, brass, and wood, signify celestial, natural, and corporeal good; silver, iron, and stone, spiritual,

ritual, natural, and sensual truth.

Arc. 1551.

The Lord, from his earliest infancy, advanced according to all divine order towards things celestial: all likewise are conveyed according to such order, who are created anew by the Lord. This order is nevertheless various with men, according to the particular nature and temper of each: but the order, in which man is led during regeneration, is not known to any mortal, nor even to the angels, except very faintly, but to the Lord alone. *Arc.* 1554.

Intel-

Intelligence is not wisdom, but leadeth to wisdom: for to understand what is true and good, is not to be true and good; but to be wise, is to be true and good. Wisdom is predicated only of life, and hath relation to the quality thereof in man. *Arc. 1555.*

When the intellectual part is instructed in sciences and knowledges, especially in the knowledges of truth and goodness, then first man is in a capacity to be regenerated. *Arc. 1555.*

When man beginneth to act from charity, as a principle of conscience,

science, he first receiveth new life.

Arc. 1555.

To dwell in tents, signifies the holy principle of love. The true ground and reason why tent is used in the Word, to signify the celestial and holy things of love, is, because in old time they performed holy worship in their tents; but when they began to profane tents by profane worship, then the tabernacle was built, and afterwards the temple. Tent, tabernacle, and temple, have the same signification. *Arc. 414.*

A life

A life of charity is a life of uses. *Arc. 957.*

All pleasures are allowed to man but for the sake of use. *Arc. 957.*

By flesh is signified the will principle of man; blood signifies charity; wherefore not to eat flesh in it's soul, the blood, signifies not to mix together things profane with things holy. *Arc. 998.*

The new life, which the regenerate man receiveth from the Lord, is altogether separate from the will principle or propriety of man, or from man's own proper

X life,

life, which is not life, but is death, inasmuch as it is infernal life. *Arc. 1000.*

Fat signifies celestial life; blood constitutes the life of the body; and whereas in representative churches internal things were represented by external, therefore soul, or celestial life, was represented by blood. *Arc. 1001.*

Eating the flesh of animals, considered in itself, is somewhat profane; for the people of the most ancient time never on any account ate the flesh of any beast or fowl, but fed solely on grain, especially on

on bread made of wheat, also on the fruits of trees, on pulse, on milk, and what is produced from milk, as butter, &c. To kill animals, and to eat their flesh, was to them unlawful, and seemed as something bestial, and they were content with the uses and services which they yielded; but in succeeding times, when men began to grow fierce as a beast, yea much fiercer, then first they began to kill animals, and to eat their flesh: and whereas man's nature and quality became of such a sort, therefore the killing and eating of animals was permitted, and at

this day also is permitted. *Arc.*

1002.

The eating of flesh with the blood was forbidden in the Jewish church, because, as was observed, at that time it represented profanation in heaven. All things that were done in that church were turned in heaven into representative correspondencies; but after the coming of the Lord, when external rites were abolished, and thus representatives ceased, then such things were no longer changed in heaven into representative correspondencies. Since the Lord's coming,

coming, man is not considered in heaven with respect to things external, but to things internal. *Arc.* 1003.

A spirit is known by his ideas. What is wonderful, there is in each of his ideas his image or effigy. *Arc.* 1008.

There is not a single object existing in heaven or earth, which is beautiful and agreeable, but what in some degree is representative of the Lord's kingdom. *Arc.* 1807.

The human body exists and subsists

sists by it's soul; wherefore in the human body all and singular things are representative of it's soul. All effects whatsoever are representative of uses, which are causes; and uses are representative of ends, which are principles. *Arc. 1807.*

Those who are in divine ideas never confine their sight to mere external objects, but continually by them, and in them, behold things internal. *Arc. 1807.*

The deeds of a man are imputed to him according to the state of the mind in them; for deeds follow

low the body to the grave, but the mind resuscitates. *Conjugal Love*, 530.

Religion, because it is the marriage of the Lord with his church, is the initiation of conjugal love: wherefore conjugal love is imputed to every one after death, according to his spiritual rational life; and he to whom that love is imputed, after death is provided with the conjugal state by the Lord. *Conjugal Love*, 531.

Imputations are made after death according to the quality of the will and of the intellect. In heaven

ven all are in the will of good, in hell all are in the will of evil. *Conjugial Love*, 530.

To become spiritual, is to be elevated from the natural, that is, from the light and heat of the world, into the light and heat of heaven. Of this elevation no one knows but he who is elevated; nevertheless the natural man, not yet elevated, perceives no otherwise than that he is elevated: the reason is, because his intellect, equally with the spiritual man, can be elevated into the light of heaven, and he can think and speak spiritually as well as naturally. But
if

if his will be not elevated at the same time with his intellect, he is not elevated; for he does not stay in that elevation, but shortly lapses to his will, and there confirms his station. The will is mentioned, but the love is at the same time understood; for that which a man loves he wills. *Conjugal Love*, 347.

Man is a recipient of God, and a recipient of God is an image of God; and because God is love itself, and wisdom itself, man is a recipient of these, and a recipient becomes an image according to reception. Man is a likeness of God, from a perception that those

Y

things

God is Power itself as well as Love & Wisdom

things which are from God are in him as his own; but in the degree that from that likeness he becomes an image of God, he acknowledges that love and wisdom, or goodness and truth, are not in him of himself, and thence from himself, but only in God, and thence from God.

Conjugal Love, 132.

So long as man is spiritual, his dominion or rule proceedeth from the external man to the internal:

“ They shall have dominion over
 “ the fish of the sea, and over the
 “ fowls of the air, and over the
 “ cattle, and over all the earth, and
 “ over every creeping thing that
 “ creepeth

"creepeth on the face of the
 "earth." But when he becometh
 celestial, and doeth good from a
 principle of love, then his domi-
 nion proceedeth from the internal
 man to the external; as the Lord
 describeth himself, and at the same
 time the celestial man, who is his
 likeness, in David: "Thou madest
 "him to have dominion over the
 "works of thy hands; thou hast
 "put all things under his feet, all
 "sheep and oxen, yea, and the
 "beasts of the field; the fowl of
 "the air, and the fish of the sea,
 "and whatsoever passeth through
 "the paths of the sea." Here,
 therefore, beasts are first men-
 Y 2 tioned,

tioned, and then fowl, and afterwards fish of the sea, because the celestial man proceedeth from love, which belongeth to the will; differing herein from the spiritual man, in describing whom fishes and fowl are first named, which belong to the understanding, as having relation to faith, and afterwards mention is made of beasts. *Conjugal Love*, 52.

The wisdom of love is signified by the garden of Eden. A tree signifies man, and it's fruit the good of life; thence by the tree of life is signified man living from God, or God living in man: and
because

because love and wisdom, charity and faith, or good and truth, make the life of God in man, these things are signified by the tree of life.

By the tree of the knowledge of good and evil is signified man believing that he lives from himself, and not from God; so that love and wisdom, charity and faith, that is, goodness and truth, are in man of himself, and not of God.

By the serpent is meant the devil as to self-love and self-intelligence. *Conjugal Love*, 135.

Instead of perception, which the most ancient church enjoyed, conscience

science succeeded, which being procured by faith adjoined to charity, dictated not what is true, but that such and such things are true, because the Lord has declared them to be so in his Word. Such were the churches after the flood, for the most part; such also was the primitive church, or the first church after the Lord's coming. Herein the spiritual angels are distinguished from the celestial angels. *Arc. 393.*

Whilst man is made spiritual, he is continually engaged in combat or warfare; on which account the
church

church of the Lord is called militant. *Arc. 59.*

When man is regenerate, the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. *Arc. 50.*

The order of life with the celestial man is such, that the Lord floweth in by love, and by faith originating in love, into his intellects, rationals, and scientifics; and inasmuch as there is no strife between the internal and external man, he perceiveth that this

is

is the case. Thus order, which is as yet inverted with the spiritual man, is restored with the celestial. This order, or man, is called a garden in Eden eastward. *Arc. 99.*

The celestial man is such, that he doeth nothing of his own pleasure, but of the good pleasure of the Lord, which is his pleasure. Thus he enjoyeth peace and internal felicity; and he enjoyeth, at the same time, tranquillity and external delight. *Arc. 85.*

During the time of being spiritual, the external man is not yet reduced to such obedience as to
be

be willing to serve the internal,
and this is the cause of combat;
but when he becometh celestial,
then the external man beginneth
to comply, and serve the internal,
and hence ariseth tranquillity. *Arc.*

91.

The men of the most ancient
church perceived states of love and
of faith by states of respiration.
At this day, it is a subject alto-
gether hidden and unknown. *Arc.*

97.

Man is placed in the kingdom of
the Lord, or heaven, when he is

Z

made

made celestial. His state in this case is, that he is with angels in heaven, and as it were one amongst them; for man was so created, that he may be in heaven at the same time that he liveth on earth. In this state all his thoughts, and ideas of thoughts, yea his words and actions are open, containing in them a celestial and spiritual principle, whereby they have communication with the Lord; for there is in each the life of the Lord, which causeth it to have perception. *Arc. 99.*

What perception is, few at this day know: it is a certain internal sensation

sensation which cometh only from the Lord, and was most familiar in the most ancient church, whereby truth and goodness are discerned. This perception is so clear with the angels, that they know and thereby acknowledge what is true and good; what is from the Lord, and what from themselves; and also what is the quality and disposition of a stranger, merely by his gait and address, and by a single glance of his person and behaviour. The spiritual man hath no perception, but only conscience: a dead man hath not so much as conscience; and the generality of persons are ignorant what conscience is, and

much more what perception is.

Arc. 104.

The most ancient people, when they compared man to a garden, compared also wisdom, and the things relating to wisdom, to rivers.

Arc. 108.

The celestial man acknowledgeth that all things, both in general and in particular, are the Lord's, because he perceiveth that it is so; whereas the spiritual man acknowledgeth indeed that it is so, but only with his lips, having learned it from the Word. The worldly and corporeal man neither ac-
know-

knowledgeth nor alloweth that it is so, but whatever appertaineth to him he calleth his own, and imagineth that if it was taken away from him he should be utterly ruined. *Arc. 123.*

By cattle are signified the celestial affections, by fowls of the air the spiritual. *Arc. 142.*

Among the ancients, the origin and quality of things were implied in their names. *Arc. 144.*

The understanding of truth never existeth except where the will is inclined to what is good: such

as the will is, such also is the understanding. *Arc. 263.*

Every devil can understand truth when he hears it, but cannot retain it; because the affection of evil, when it returneth, casteth out the thought of truth. *Apoc. Rev. 655.*

Charity is the affection of the love of doing good to a man's neighbour, for the sake of God, of salvation, and of life eternal; and faith is thought grounded in confidence respecting God, salvation, and life eternal. *Apoc. Rev. 655.*

If it be a received principle that
nothing

nothing is to be believed before it is seen and understood, a person under the government of such a principle cannot possibly believe, inasmuch as spiritual and celestial things are incapable of being seen with the eyes, or conceived in the imagination. But the true order is, that man be wise with a wisdom derived from the Lord, that is, from his Word, in which case all things are in a right course, and then also he is enlightened in things rational and scientific: for man is never forbid to learn the sciences, inasmuch as they contribute to the use and delight of life; nor is he forbid, in case he be under the influence

fluence of faith, to think and speak as the learned do in the world; but then he must be guided by this principle to believe the Word of the Lord, and to confirm spiritual and celestial truths by natural truths, in terms familiar to the learned world, as far as lies in his power. *Arc. 129.*

The delight, wherein there is good from the Lord, is alone a living delight; for in such case it hath life from the essential life of good. *Arc. 995.*

If a man hath much knowledge, and much wisdom, and doth not
shun

shun evils as sins, he hath no wisdom. *Doctrine of Life*, 23.

So far as any one shuns evils as sins, so far he loves truths. *Doct. of Life*, 32.

Good loves truth, and truth loves good, and they desire to be one: evil loves the false, and the false loves evil, and they are desirous to be one. *Doctrine of Life*, 33.

A man who doth not shun evils as sins may indeed love truths, but then he doth not love them because they are truths, but because they serve to extend his reputation,

A a whence

whence he derives honour or gain ;
wherefore when they no longer are
subservient to this end, he ceaseth
to love them. *Doctrine of Life*, 35.

From the love of good in the
will, proceeds the love of truth in
the understanding; from the love
of truth, proceeds the perception
of truth; from the perception of
truth, the thought of truth : hence
comes the acknowledgment of
truth, which is faith in it's ge-
nuine sense. *Doctrine of Life*, 36.

Good is not good unless it be
joined with truth; consequently
good doth not exist before it be so
joined,

Good. Truth. Life
{ Will. Understanding. Energy.

joined, and yet it is continually desirous to exist; wherefore, in order to it's existence, it desires and procures to itself truths, and from them it hath it's nourishment and formation. *Doctrine of Life*, 37.

So far as any one is principled in good, and by virtue of good loves truths, so far he loves the Lord, inasmuch as the Lord is essential good and essential truth. *Doctrine of Life*, 38.

Truths are the means whereby the good of the love principle exists, and acquires reality; consequently

A a 2 good

God is essential Good } the Infinite
 " " " Truth } Trinity.
 " " " Power }

good loves truths, in order to it's
existence. *Doctrine of Life*, 39.

Every state containeth infinite
arcana respecting it, whereof not a
single one is known to mankind.
Arc. 312.

Hereditary evil is never dissi-
pated so as to lose it's baneful in-
fluence, except in those who are
regenerated by the Lord. *Arc.*
313.

Celestial good is that which is
not cloathed, because it is inmost,
and is innocent; but celestial-spi-
ritual

ritual good is that which is first cloathed, and also natural good, they being of an exterior nature, on which account they are compared to garments; wherefore also such as are endowed with the good things of charity, appear in heaven cloathed in shining garments, but in this world with a coat of skin, because they are as yet in the body. *Arc.* 217.

Infernal torments are not, as some suppose, stings of conscience; for they who are in hell have no conscience, and consequently cannot be tormented as to conscience.

Such

Such as have had any conscience are among the blessed. *Arc. 965.*

Man after death, who hath any conscience, at first is in the heaven of spirits, afterwards he is raised by the Lord into the heaven of angelic spirits, and lastly into the angelic heaven. *Arc. 976.*

That the material body, with it's sensual and pleasurable principle, doth not constitute the external man, appears from this consideration, that spirits, who have no material bodies, have an external man in like manner as men

on

What is Conscience?

on earth. The external man is formed of things sensual; not such as belong to the body, but such as are derived from bodily things; and this is the case not only with men, but also with spirits. *Arc.* 976.

Faith and life are distinct from each other, like thinking and doing: thinking has relation to the understanding, and doing to the *energy*. *Love* will. *Doctrine of Life*, 42.

to meet Good, which is of the will, forms itself in the understanding, and in a certain manner renders itself

itself visible. *Doctrine of Life,*
43.

The faculties of the will and of the understanding are so created, that they may be one; and when they are one, they are called mind. *Doctrine of Life, 43.*

Nothing is of more concern to know, than how the will and understanding form one mind: they form one mind, as good and truth make one; for a similar marriage exists between the will and the understanding, as between good and truth. *Doctrine of Life, 43.*

*Will understanding Life Evil
or activity forms the human trinity.*

Evil hath an inward hatred against truth; outwardly indeed it can put on a friendly appearance, and endure, yea love that truth should be in the understanding; but when the outward is put off, as is the case after death, then truth, which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion. *Doctrine of Life*, 46.

Whatsoever any one loves in the ground of the will, that he loves to do, he loves to think, he loves to understand, and he loves to speak. *Doctrine of Life*, 48.

Good Truth-Life } The true
Love Wisdom Power } Spirit or
Venerable Intelligence } God.

There doth not appertain to man the smallest portion of truth, only so far as he is principled in good; consequently not the smallest portion of faith, only so far as it is joined with life. There may be such a thing as thought respecting the truth of some particular propositions in the understanding; but there cannot be acknowledgment amounting to faith, unless there be consent in the will. *Doctrine of Life, 51.*

God was from the beginning a man in the first principles of things, but not in the ultimates; but after that he assumed a humanity

nity in the world, he also became a man in the ultimates. *Concerning the Lord*, 36.

The ancients accounted the knowledge of correspondences as the most exalted of all sciences, as the fountain from whence they drew their understanding and wisdom: and as to those who were of the church of God, it was by means hereof that they held communication with heaven; for the knowledge of correspondences is the knowledge of angels. The most ancient formed their minds by the doctrine and laws of correspondence, and thought according there-

to, like the angels, and conversed with them; and hence it was that the Lord often vouchsafed to appear to them, and give them divine instructions: but this kind of knowledge is so far lost among us at this day, that it is scarcely any longer known what is meant by the term correspondence. *Heaven and Hell, 87.*

What exists and subsists in the natural from the spiritual, is called correspondence. The whole natural world exists and subsists from the spiritual, as an effect from it's efficient cause. *Heav. and Hell, 88.*

By

By the natural world is meant the whole expanse under the sun; by the spiritual world is meant heaven, and all that is therein. *Heaven and Hell*, 89.

As man is an image both of heaven and of the world in the least form, therefore he stands here both in the natural and spiritual world. The things within, which respect his intellect and will, constitute his spiritual world; but those of the body, which respect his external senses and actions, constitute his natural world. The things of the intellect are represented in the speech, and those of the will in the gestures

gestures and movements of the body. All that is thus expressed is called correspondence. *Heaven and Hell*, 90, 91.

Divine good, proceeding from the Lord, is that which constitutes divine order. The form or distinction of a thing has relation to truth, forasmuch as truth is the form of good. *Heav. and Hell*, 107.

The higher excellence of the angels of the celestial kingdom is owing to their reception of the divine truth immediately into the principle of life, and not, as the spiritual angels, through the previous

vious instrumentality of memory and reflection; infomuch that divine verities are written in their hearts, and they see them by intuition within themselves, as in a kind of source, without having any occasion to reason concerning them, whether the matter be so or otherwise. *Heaven and Hell*, 25.

They only are called truly wise in heaven, who are in the good of life, or who apply divine truths immediately to practical use; for divine truth, when so applied, becomes good, as being animated with free-will and love, which constitutes the very essence of wisdom:
 whereas

whereas they who are called intellectual or understanding men, live not from truth as a principle, but commit it first to their memory, and from thence, as a storehouse, draw occasionally the documents of truth, whereby to regulate their life. *Heaven and Hell*, 348.

Wealth, in the heavenly kingdoms, is goodness and truth; and the favour of the sovereign is the mercy of the Lord. *Arc.* 450.

An age, in the Word, is ten years. *Arc.* 433.

Heaven consisteth in this, that
every

every one should from his heart with better things for others than for himself, and that he should serve others with a view to their happiness, that is, from a principle of love, without any regard to selfish ends. *Arc. 452.*

The angelic life consists in uses, and in doing good works of charity. Nothing is more delightful to the angels, than to instruct and teach spirits, at their first coming into the spiritual world; also to serve mankind, by inspiring them with what is good, and by restraining the evil spirits attendant on

C c

them

them from passing their proper bounds. *Arc. 454.*

It is likewise the happiness of angels to raise up the dead to the life of eternity; and afterwards, if it be possible, and there be a capacity in the soul, to introduce it into heaven. From these offices they receive a delight which cannot be described: thus they are images of the Lord, thus they love their neighbour more than themselves, and thus heaven is heaven to them. *Arc. 454.*

Man signifies understanding; Eve
is

is a name signifying life, which hath relation solely to love. *Arc.* 476.

Every particular person, by his own actual sins, causeth hereditary evil, and maketh an addition to what he received from his parents, and thus accumulateth what remaineth in all his posterity; nor doth this evil suffer any check or temperament, except in those who are regenerated by the Lord. This is the primary cause why every church degenerateth; and this was the case with the most ancient church. *Arc.* 494.

To know what is true, by virtue
of what is good, is celestial. *Arc.*
511.

Heaven consisteth in mutual and
chaste love, and heavenly joy is the
happiness derived from such love.
Arc. 547.

It is of the very nature and es-
sence of true love to do kind
offices to the object of it; not from
selfish views, but from disinterested
affection. They who are deeply
in the love of self, and are greedy
of filthy lucre in this world, cannot
receive such doctrine, and the co-
vetous least of all. *Arc.* 548.

The

The angelic state is such, that each communicateth his own blessedness and happiness to another; for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence whereof every individual communicates his joy to all others, and all others to every individual; so that each individual is as it were the center of all, which is the celestial form.

Arc. 549.

After temptation, things alive and things dead, or the things of the Lord, and those of man's propriety, appear so confused, that a

man

man scarce knoweth at that time what is true and good; but the Lord then reduceth and disposeth all things to order. *Arc.* 841.

After the societies of spirits, who had connected themselves for evil purposes, are dissolved; after the commotion, or turbulent state, there ariseth as it were a serenity or silence, which is the beginning of the disposal of all things into order. Before any thing is reduced to order, it is most commonly provided, that there should be a general reduction thereof into a kind of confused mass, or as it were a chaos; whereby the things
that

that do not well cohere together are disunited; and when they are disunited, then the Lord disposeth them into order. This may be compared with what is observable in nature; where all things, both in general and in particular, are first reduced to a kind of confused mass, before they are disposed or arranged into order: thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air would never become clear and serene, but there would be a fatal accumulation of unwholesome and deadly substances therein. The
case

case is the same with man, in the course of regeneration. *Arc.* 842.

Falsities, with the spiritual man, especially before he is regenerated, are like dense spots of a cloud: the reason is, because he can know nothing of the truth of faith, except by what is revealed in the Word, where all things are said in the general. General things are but as spots of a cloud; for every single general comprehendeth in it a thousand and a thousand particulars, and each particular a thousand and a thousand singulars. The singulars contained in particulars
are

are what illustrate generals. These singulars are never so revealed to man as generals are, both because they cannot be described, nor can they be conceived; consequently they cannot be acknowledged and believed in, being contrary to the fallacies of the senses, in which man is born, and which he does not easily permit to be destroyed. The case is altogether otherwise with the celestial man, who hath perception from the Lord; in him particulars, and the singulars of particulars, may be insinuated: as for example, in the case of this general truth, that a true marriage is that of one husband with one wife, and that such a marriage is repre-

D d

sentative

tentative of the celestial marriage;
 consequently that such a marriage
 is admissive of celestial happiness,
 which a marriage of one man with
 several wives is not. The spiritual
 man, in this case, who knoweth
 this to be true by the Word of the
 Lord, is perfectly satisfied with
 such knowledge, and hence re-
 ceiveth conscience, informing him
 that marriage with more wives
 than one is sin, and he knoweth no
 more; but the celestial man per-
 ceiveth a thousand particulars
 which confirm this general truth,
 so that marriage with more than
 one wife exciteth his abhorrence.
 Since the spiritual man only know-
 eth generals, and by generals hath
 his

his conscience formed, and the generals of the Word are accommodated to the fallacies of the senses, it is evident, that innumerable falsities join themselves to, and insinuate themselves into those generals, which cannot easily be dispersed. These falsities are signified by the raven, which went forth from the ark in going and returning. *Arc. 865.*

Fowls denote things intellectual, rational, and scientific, and in like manner their opposites, which are reasonings and falses. Both the latter and the former are described in the Word by various species of

fowls: intellectual truths by the gentle, beautiful, and clean fowls; but falses by ravenous, ugly, and unclean fowls: gross and dense falsities by owls and ravens; by owls, because they live in the darkness of night; by ravens, because they are of a black colour. *Arc. 866.*

There is not any life in those things which are not connected with eternal life, or which do not regard eternal life. The life which is not eternal is not life, but in a little while perisheth; nor can to be, be predicated of those things which cease to be, but of those things which never cease to be; conse-

Life is God

consequently to live, and to be,
are only in those things which are
of the Lord. By eternal life is
meant eternal happiness. *Arc. 726.*

Man's propriety is, as it were,
destroyed when he is regenerated.
Arc. 727.

Propriety is wholly evil and
false; and so long as it remaineth,
so long man is dead: but when he
undergoeth temptations, then it is
shook and dispersed, that is, is
loosened and tempered by good-
nesses and truths from the Lord;
and thus it is vivified, and appears
as if it was not present: it's not

*Man-kind & all creation appear—
are God's property*

appearing, and not being any longer hurtful, is signified by destroying, although it is never destroyed, but remaineth. In this respect it is with propriety as with black and white; which being variously tempered by the rays of light, are changed into beautiful colours, as into blue, yellow, purple, and the like; by which, according to their arrangement, as in flowers, divers forms of beauty and agreeableness are exhibited, whilst the black and white in their root and ground still remain. *Arc. 731.*

There is not a single expression in the Word which is superfluous and

and needles, because it is the Word of the Lord; consequently there is not any repetition, but where the signification is different. *Arc. 734.*

By fowl, in general, are signified thoughts. *Arc. 745.*

Corporeal things resist what is good, and sensual things what is true; the former extinguishing the love of goodness, the latter the love of truth. *Arc. 913.*

Man, when he is regenerated, receiveth life from the Lord; for before regeneration he could not be said to live, inasmuch as the
life

life of the world and of the body is not life, but celestial and spiritual life alone is life. Man by regeneration receiveth real essential life from the Lord; and whereas before regeneration he had no life, he is now subject alternately to a state of no life, and a state of real essential life, that is, of no faith and charity, and of some faith and charity. So often as man is under the influence of things corporeal and worldly, then there is no faith and charity, that is, there is cold, for then things corporeal and worldly operate, consequently the things which are of propriety; and so long as he is thus influenced, he

he is absent or removed from faith and charity, so that he doth not even think of things celestial and spiritual : the reason is, because things celestial and corporeal can by no means be together with man.

Arc. 933.

By not cursing the ground any more for man's sake, is signified that man would not any more avert himself like the man of the posterity of the most ancient church.

Arc. 927.

That the regenerate man undergoeth changes, *viz.* from alternate states of no charity and of some

without E c charity,

charity, may appear manifest from this reason, that with every one, even the regenerate person, there is nothing but evil, and that all good is of the Lord alone; in consequence hereof, he must needs undergo changes, and at one time be as it were in summer, that is, in charity, but at another time in winter, that is, in no charity. These changes are for the end that man may be more and more perfected, and thereby may be rendered more and more happy. Such changes take place in the regenerate man not only during his life in the body, but also when he cometh into the other life; for
 without

without changes of summer and winter, as it were, as to things of the will, and as it were of day and night as to things of the understanding, he is never perfected and rendered more happy. These changes, however, in another life, are like the changes of summer and winter in temperate zones, and like the changes of day and night in the spring season. *Arc. 935.*

Were they who are in the hellish kingdom to extend but a finger beyond the sphere of it, they would suffer pain thereby. *Heaven and Hell, 400.*

The natural man, in whom the spiritual degree is open, does not know that he thinks and acts from his spiritual man; for it appears as if it was from himself, when nevertheless it is not from himself, but from the Lord. Neither does the natural man, in whom the spiritual degree is open, know that by his spiritual man he is in heaven, when nevertheless his spiritual man is in the midst of the angels of heaven. Sometimes also he appears to the angels; but because he retires into his natural man, after a short stay there, he disappears. Neither does the natural
man,

man, in whom the spiritual degree is open, know that his spiritual mind is filled with a thousand ar-
cana of wisdom, and a thousand delights of love by the Lord, and that he comes into them after death, when he becomes an angel. The reason why the natural man does not know these things, is because the communication between the natural and the spiritual man is effected by correspondences, and communication by correspondences is not perceived any otherwise in the understanding, than that truths are seen in light, and in the will, than that uses are performed

formed from affection. *Angelic Wisdom*, 252.

Charity is every work of duty that man doeth from the Lord; which he then doeth from the Lord, when he shuns evils as sins. *Angelic Wisdom*, 253.

To explore the mysteries of faith by scientifics, is as impossible as for a camel to go through the eye of a needle. Myriads of mysteries exist in the hidden things of spiritual and celestial life, for one that is to be found in invisible nature. *Arc.* 233.

Goodness

Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, in that it is afraid to do hurt; and by sweetness, in that it loves to do good. *Planet Jupiter, 50.*

It is a principle of divine justice, that no man should suffer punishments on account of the evils of his parents, but on account of his own: wherefore it is provided by the Lord that his hereditary evils should not recur after death, but the evils which are properly his own; and on account of those evils, when they recur, the man is punished. *Apoc. Explicata.*

The

The delights of the love of adultery derive their quality from the delights of doing evil uses, thus of doing evil ; and the delights of the love of marriage from the delights of doing good uses, thus of doing good. *Apoc. Exp.*

So many and such are the delights and pleasantnesses in the love of marriage, which are manifested by turns, that they cannot be numbered or described ; they are also multiplied with continued augmentations to eternity. *Apoc. Exp.*

The origin of those delights is from this circumstance, that conjugal

jugial partners desire to be united
into one, as to their minds; and
 that into such union heaven con-
 spireth, from the marriage of the
 good and the true therein from the
 Lord. *Apoc. Exp.*

The angels, when separated from
 their conjugal partners, are in
 intelligence, but not in wisdom.
Apoc. Exp.

To shun evils as sins, is to shun
 the infernal societies that are in
 them; and a man cannot shun
 such societies, unless he be averse
 from them, and thence turn himself
 from them; and man cannot from

F f aversion

aversion turn himself from them, unless he love good, and from that love do not will evil. *Apoc. Exp.*

Concupiscences are of the love of evil, and desires and affections are of the love of good. *Apoc. Exp.*

There are works more or less good, according to the excellence of their uses; for works must be uses; the best are those which are done on account of use to the church. To these succeed in goodness those which are of use to our country, and so on: the uses determine the goodness of the works. *Apoc. Exp.*

The

The goodness of works increaseth with man, according to the plenitude of the truths, from the affection of which he doeth them; for a man, who is averse from evils as sins, willeth to know truths, inas-much as truths teach uses, and the quality of their good: hence it is that good loveth truth, and truth loves good, and that they desire to be conjoined. In proportion, therefore, as such a man learneth truths from the affection of them, in the same proportion he doeth goods more wisely and more fully; more wisely, because he knoweth how to distinguish uses, and to do them

F f 2

with

*Goodness ^{Truth} Wisdom Powers are
always together as Triune.*

with judgment and with justice;
 and more fully, because all his
 truths are present in operating
 uses, and form a spiritual sphere,
 which the affection of them pro-
 duceth. *Apoc. Exp.*

To merchants, who shun as sins
 thefts of every kind, especially the
 more interior and more hidden,
 which are done by acts of cunning
 and deceit, riches do no harm, be-
 cause riches are to them the means
 to uses, which are their nego-
 ciations, whereby they serve their
 country and fellow-citizens; they
 are also by riches in a state of do-
 ing

ing the uses to which the affection
of good leadeth them. *Apoc. Exp.*

Whilst a man shunneth evils as
sins, he then learneth daily what a
good work is, and there increaseth
with him the affection of doing
good, and the affection of knowing
truths for the sake of good. Cease,
therefore, to inquire in thyself
what are the good works which I
shall do, or what good shall I do
that I may receive life eternal; ab-
stain only from evils as sins, and
look to the Lord, and the Lord
will teach and lead thee. *Apoc.*
Exp.

Those

Those who know that there are divine commandments, but think nothing of a life according to them, remain natural, nor care for any thing but what is of the world, and of the body. These after death become drudges and servants, according to the uses which they can perform to those who are spiritual; for the natural man is a drudge and a servant, and the spiritual man is his master and lord. *Angelic Wisdom, 249.*

The angels from the sound of a man's voice know his love, from the articulation of the sound his wisdom, and from the sense of the words

words his science: and moreover they say that these three are in every expression, because an expression is as a conclusion; for there is in it sound, articulation, and sense. From every word of a person speaking in a series, the angels of the third heaven perceive the general state of his mind, and also some particular states. *Ang. Wisd.* 280.

The three degrees of altitude are named natural, spiritual, and celestial. Man, at his birth, first comes into the natural degree; and this increases in him by continuity according to the sciences,
and

and according to the understanding acquired by them, to the summit of understanding which is called rational: nevertheless the other degree, which is called spiritual, is not hereby opened; this degree is opened by the love of uses derived from things intellectual. Supposing this love of uses to be spiritual, which love is love towards our neighbour, this degree in like manner may increase by degrees of continuity to it's summit; and it increases by knowledges of truth and good, or by spiritual truths. But still by these the third degree, which is called the celestial degree, is not opened, this degree being

ing opened by the celestial love of use, which love is love towards the Lord, and love towards the Lord is nothing else but the application of the commandments of the Word to life; the sum of which is, to fly from evils because they are infernal and diabolical, and to do good because it is celestial and divine. These three degrees are thus successively opened in man.

Angelic Wisdom, 237.

The communication of the three degrees with each other is effected only by correspondences; therefore the differences of love, wis-

G g dom,

dom, and use, are such, that they have nothing in common by any thing of continuity. Man, so long as he lives in the world, does not know any thing of the opening of these degrees in himself: the reason is, because then he is in the natural degree, which is the ultimate; and from this degree he then thinks, wills, speaks, and acts; and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences; and communication by correspondences is not felt. *Angelic Wisdom*, 238.

Love Wisdom Use is the Man
Divine Trinity

Man hath a natural mind, a spiritual mind, and a celestial mind; and thereby may be elevated to angelic wisdom, and possess it, while he lives in the world: but nevertheless he does not come into it till after death, if he becomes an angel; and then he speaks things ineffable and incomprehensible to the natural man. *Angelic Wisdom*, 239.

The spiritual man is altogether distinct from the natural man, and no other communication intervenes than such as there is between cause and effect. *Angelic Wisd.* 251.

The natural man is a full man when the spiritual degree is opened in him; for he is then in association with angels in heaven, and at the same time in association with men in the world, and in his relation to both he lives under the guidance of the Lord; for the spiritual man imbibes precepts through the Word from the Lord, and executes them by the natural man. *Angelic Wisdom*, 252.

They who are in the affection of truth, think, inquire, and debate, whether a thing be true, or not true; whether it be so, or not so; and when they are confirmed that
it

it is true, they further inquire and debate what it is: thus they stick in the very threshold, and are incapable of being admitted into wisdom until they are void of doubt. But they who are in the affection of good, by virtue of the good itself in which they are principled, know and perceive that it is so; and thus they do not abide in the threshold, but are in the inner chamber, being admitted into wisdom. They who are in the affection of good, that is, the celestial, set out where they who are in the affection of truth, that is, the spiritual, halt; so that the
last

last term or limit of the latter is
the first of the former. *Arc.* 2718.

The wisdom of love is to have
God continually before our eyes.
Arc. 9936.

FINIS.



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